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THE
Jewish Expositor,

AND
FRIEND OF ISRAEL.

NOVEMBER, 1817.

A LECTURE TO CHRISTIANS ON
JEWISH SUBJECTS.

THE SPIRITUALITY OF MESSIAH'S
KINGDOM.

Ps. xlv. *My heart is inditing
a good matter, I speak of
the things I have made
touching the king.*

THERE is one object of contemplation, my brethren, above all others most engaging to the eye that has been opened to discern it, one object on which the writers of scripture have lavished encomiums, and yet expressed their inability to reach its merits. It is the character of that glorious personage predicted from of old under the name of Messiah. O! how fondly did the patriarchs and prophets look forward to his manifestation. How anxiously did they watch the rise of this day-star from on high. Nor with less delight have those, whose privilege it has been to witness his ascending and almost his meridian glories, contemplated and dwelt

upon him. O thou chief among ten thousand and altogether lovely! In every point of view, is the character of Messiah calculated to inspire expectation and delight. Does he present himself as the great prophet of his people? How meek and lowly! how slow to upbraid with lack of wisdom! What mysteries does he communicate! How fully does he impart them! Does he present himself as a priest? Behold him in his blood-stained garments, sprinkling the people with an all-availing atonement, then retiring within the veil to offer up a commanding intercession for them, and then coming forth to bestow on them the richest blessings! Does he invite our attention to his kingly office? O how delightful to contemplate him in this character! One glimpse of him sitting on his throne, governing, defending, saving, glorifying his people, filled his royal type, the Psalmist, with transport. My heart, cried he, is in-

ding, is heaving, is big, effervesces with a glorious theme; I speak of the things which I have made touching the king.

That this king was no other than Messiah, or that that wonderful personage whom Jews and Gentiles look up to as Messiah should, along with other characters, sustain that of king, is not the object of proof. It is not doubted by Gentile Christians, and it is too agreeable to the anticipations of the Jews, and too fully revealed in scripture, to be at all questioned by them. The difference between us is not with regard to the fact of his being king, but with regard to the nature of his kingdom.

The Christian believes him indeed to be a king, but one whose kingdom is not of this world; the Jew on the other hand expects a temporal and earthly monarch, who by military prowess shall vanquish all opposers, re-collect the scattered tribes of Israel, and place them in a state of political pre-eminence over all the nations of the world. Such were the fond conceptions entertained by them two thousand years ago. The idea, taking its rise from their national impatience of subjection, and affectation of superiority to the heathen around them; and confirmed by mistaken interpretations of certain passages of scripture, had even then propagated itself far and wide among them, and taken possession of the minds of those in the higher and those in the lower ranks of

society. How fondly the disciples of our Lord embraced and grasped it, is well known to every reader of the New Testament. Not his continued and repeated declarations, re-proofs, instructions, could beat them from this mistaken ground. They accompanied him on his last journey to Jerusalem, they heard him declare he was going to be crucified, and yet could not be persuaded but that he was going to be enthroned, and on that very occasion enter into an ambitious contention which should obtain the highest offices in that secular kingdom they believed him about to establish. At the paschal supper itself, while the traitor stood with the door in his hand, going out quickly to betray his master to apprehension and death, the contention again increased, and is only to be silenced by the impressive lesson of washing their feet; and it is greatly to be feared, that much of the sorrow that followed, arose from the damp then thrown upon their carnal expectations. Risen again from the dead, they form no other hopes from the mighty conqueror of death and the grave, than that he would at this time restore the kingdom to Israel, nor could any less power than those glowing flames of fire which descended on them at the Pentecost, purify their minds from these earthly conceptions. In their close adherence to this expectation of a Messiah invested with earthly royalty, the disciples of Christ

form a sample of the Jewish nation at large. Had Jesus of Nazareth made pretensions to kingly or imperial parade, had he not studiously avoided every mark of temporal authority, and even escaped by a miracle from the crowd who would have proclaimed him king, he would not, as he was, have been rejected by the scribes, the elders, and the people. They would have supported his pretensions, as they have subsequently done those of the numerous false Messiahs, who had no other claim to support them, than affectation of political power. And the grand impediment at this very day to their reception of Jesus as the true Messiah, is their expectation of a Saviour invested in the pomp and trappings of royalty, and attended with the parade of a military hero. Hence it has become important for *their* conviction, and for our own confirmation in the faith, that adequate reasons should be adduced for our ascribing spiritual rather than secular royalty to Messiah. To do this is the office which has been assigned me, and which, in dependence on the assistance of a gracious God, I shall now proceed to perform, premising only, that the considerations by which I shall endeavour to urge my conclusion, are such as would arise from the Old Testament alone, and do not depend at all upon the New, however they may be confirmed and upheld by it. I purpose rather to produce the various

parts of those descriptions given in the prophets of king Messiah, and shew that they are incompatible with the idea of his being a temporal prince; and the parts of the description to which I purpose particularly to refer are, his person, his right to possession, the purposes of his elevation, his royal state, and his subjects. The descriptions drawn up in the prophetic writings of the person of the Messiah, may assist us in ascertaining the nature of his regal character.

Now there are three leading circumstances in these descriptions, each of them inconsistent with the supposition of his kingdom being merely temporal and earthly.

1. His person is described in circumstances of meanness and humiliation, far below the splendour of an earthly monarch, much less a monarch so illustrious as the Jews expect him to be. "No form or comeliness, no beauty that we should desire him."

Does he make his entry into Jerusalem his metropolis, it is not on a highly mettled charger, or in chariots of war, but on the foal of an ass. No affectation of parade; the colt of an ass is his charger, at his triumphal entry.

2. His person is described in circumstances of dignity, too elevated for the most illustrious of earthly monarchs. "Thou art fairer than the children of men, full of grace are thy lips." The same passage which describes him as chosen out of the

people, describes him as Jehovah's holy One. The same prophecy which declares him to be a child born, declares him to be the everlasting Father, yea the mighty God; and say, whether one sustaining such a character, is to be elevated to a throne like that of Solomon or Cæsar.

3. His moral character is described as invested with qualities, inconsistent with earthly dominion.

We know the effect of man's prosperity, military warfare, and military glory, in rendering the heart elated, haughty, imperious. How different the description of Messiah; "Behold, thy king cometh unto thee meek and lowly." "Behold my servant, &c. he shall not strive nor cry, nor cause his voice to be heard in the streets; a bruised reed, &c." In accordance with these views of his moral character, he is styled, A righteous Branch; A king who shall reign in righteousness; and say whether these be characters that would lead us to expect a military conqueror.

From the Messiah's person, proceed to consider the purposes, for which his elevation to that throne was designed, and the reasons of his being constituted king in Zion.

From the purposes, designs, and intentions of his elevation, we may form a judgment of the nature of his throne.

What purposes the Jews expect to be achieved by the Messiah, I have already intimated.

Gathering their scattered tribes under his banner, they imagine that he will lead them from conquest to conquest, overcome every opposer, and replace them in Judea, in political pre-eminence over every other nation. How romantic and carnal these expectations are, appears most plainly from their own prophets, particularly Daniel, which so far from describing the Messiah, as advancing the Jewish state to political elevation, speaks of him as being cut off but not for himself, and his cutting off as being avenged by a prince and people, coming and destroying both the city and the sanctuary, and the end thereof shall be with a flood. Nor does he only sweep away the fond and carnal expectations which the Jews connect with Messiah's advent, but assigns far different purposes, as the object of his mission and his kingly elevation. "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." Is it not remarkable, that in this copious enunciation of the purposes for which the most holy should be anointed, none are mentioned but what are purely spiritual? and if the objects and purposes of his kingdom are all spiritual, surely his kingdom must be spiritual also.

Having considered the person of Messiah, and his purposes in his kingly office, consider his actual call to the exercise of it, and the nature of that anointing, by which his designation is confirmed. In Scripture history we meet with various instances of persons, who after being designated to the throne for special or ordinary purposes, but previously to their entering upon the royal character, were anointed with oil poured upon their heads, by a prophet or priest of God. Hence the king was entitled the Lord's anointed. Grounding an observation on the circumstance of Solomon's having been anointed at Gijon, which signifies a fountain of waters, these writers remark, that the ceremony of anointing was performed by the side of a stream or river. Now, if any other persons were, in confirmation of their designation of the crown to be anointed, well may we expect that Messiah should be so. In a variety of passages is this circumstance alluded to. "I have exalted one chosen out of the people, with my holy oil have I anointed him." It is from this very circumstance that he derives his distinguishing title, *the Messiah*, the anointed One. But what was the material of his unction, or was it material at all? Was it the simple juice of the olive, the ordinary oil used in the unction of kings? or was it the oil compounded of a variety of ingredients, used in the unction of high priests? It was

neither; it was any; it was Jehovah's holy oil that should anoint him. "The Spirit of the Lord God is upon me, because the Lord hath anointed me." By the side of the river Jordan did that Spirit descend upon him, visibly as a dove, qualifying him for his prophetic and priestly offices; and by the side of the river of life, when he had ascended on high, did he receive it in all its fulness for his regal office. So the holy oil dripping like the showers from heaven on the top of Zion, and running thence in plenteous streams down the sides of that acclivity, descended in sweet odour from the head to the shoulders, and thence to the lowermost fringes of his royal vestments. "Thou lovest righteousness, and hatest wickedness;" thou hast righteously fulfilled thy stipulated engagements, and shewn thy detestation of failure in thy undertaking; "therefore God, thy God, hath anointed thee with the oil of gladness, above thy fellows. Thy garments are all myrrh, aloes, and cassia; excelling ivory palaces; excelling those which delight thee." My brethren, were the immediate qualifications of Messiah for his royal office, his call, his unction, spiritual, then surely his kingdom must be spiritual also.

Pass on from the consideration of these circumstances, to the description given of his royal state; the titles with which he is invested, the sceptre he sways in his hand,

the robes with which he is apparelled, the throne on which he is seated, the attendants by which he is surrounded, and the homage by which he is distinguished. If these particulars, as described in the prophetic writings, resemble the state of earthly monarchs, then might it be conceded that his kingdom was of this world. But how different in reality is the description given of them there! His *titles*! How they vary from the titles of earthly princes. How different from the distinctions which subjects in their flattery have attributed, or kings in their vanity have assumed! Hear Isaiah, not a herald at arms, caparisoned in a gorgeous turband, but a prophet inspired of God, proclaiming his royal style. "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Hear Jeremiah, announcing his name and title. "This is the name whereby he shall be called, Jehovah Tsidekenu, the Lord our Righteousness," and say whether these be the distinctions of an earth-born monarch, of an earthly kingdom. Add to the titles of the king, the name of the kingdom. It is the kingdom of heaven. So Daniel. Survey his *sceptre*. Is it a rod of ivory studded with jewels? The psalmist shall answer the inquiry. "A sceptre of righteousness is the sceptre of thy kingdom. The Lord shall send the sceptre of thy strength out of Zion." Are you

at a loss for the meaning of these expressions? Hear Isaiah interpreting them. "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." My brethren, the sceptre of Messiah is no other than the Gospel: the Gospel is the arm of the Lord revealed and stretched forth; the power of God to the salvation of every one that believeth; the arm that slew Rahab and wounded the dragon; the very rod which, while it is a sceptre of righteousness to the believer, is to the reprobate a savour of death unto death; a mace of iron which shall dash them to atoms, like a clay-formed vessel. Again, survey his *raiment*, his robes, his armour. Are they manufactured of purple and fine linen, are they vestments wrought about with divers colours, with divers colours of needlework, meet for the necks of those that take the spoil! meet indeed for the neck of an earthly monarch, but not meet for Messiah the prince. His are vestments such as no fuller on earth could whiten; apparel such as Solomon in all his glory was not arrayed with. For he put on righteousness as a breastplate, and an helmet of salvation upon his head, and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke. "I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." Say, my bre-

thron, whether a prince thus arrayed was an earthly or a spiritual one! Pursue still farther the contemplation of his royal state. Survey the *throne* on which he has taken his seat? Does it borrow its splendour from the tusks of the elephant, or the fabric of the silk-worm? O no; hear Isaiah relating his vision of king Messiah; "I saw the Lord sitting upon a throne, high, and lifted up, and the skirts thereof filled the temple." Hear David addressing him in royal character; "Thy throne, O God, is for ever and ever." Hear Jehovah, accosting him in similar circumstances; "Thou art my Son; this day have I begotten thee. Sit thou at my right hand, till I make thine enemies thy footstool." Yes, his throne is in heaven—he ruleth over all—clouds and darkness are round about him—righteousness and judgment are the habitation of his throne. Do you inquire into the nature of his *attendants*? He has made his angels spirits, and his ministers a flame of fire. Above his throne stood the seraphims, each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. Or ask you the nature of the *homage* paid him? One cried unto another, and said, "Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory." I will only mention one more circumstance belonging to the state of a royal personage. A *crown* has ever been considered as a necessary appendage to

royalty; monarchs of old were accustomed to wear as many crowns upon their head when they appeared in state, as they had kingdoms under their sway, and with every additional kingdom, they acquired an additional crown. Messiah too has his crown, yea his many crowns. "The king shall joy in thy strength, O Lord, and in thy salvation how greatly shall he rejoice; for thou preventest him with the blessings of goodness, thou settest a crown of pure gold on his head." *Pure gold* indeed; not dug from mines of earth, nor purified in a refiner's furnace; but extricated and dug out of a state of nature, and purified by the blood of the great sacrifice, and the sanctifying power of the Holy Spirit. My brethren, did a great preacher of the gospel, addressing those in whose conversion he had been instrumental, say, "Ye are my hope, and my joy, and my crown?" it was only in a qualified sense that he could use the expression. Properly speaking they were not St. Paul's crown, they were Messiah's crown; exalted into that character by the promise of God. "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." The crown of Messiah too is studded with jewels, jewels chosen, polished, precious; but those jewels are his people who fear him; nor shall the least of them be wanting in that day, when he makes up and *sets* his jewels. They shall shine for ever on his

head, with a lustre more brilliant than diamonds, or jaspers, or sapphires. My brethren, is the crown of Messiah spiritual; then surely his kingdom is spiritual also.

From the last particular our transition is very easy to another principal argument in favour of the spirituality of Messiah's kingdom. The survey which we have taken of his person, his rights, the purposes of his government, the nature of his call, and his royal state, all teach us to conclude that his kingdom is not of this world. In this conclusion we shall be confirmed if we now consider his subjects. The first circumstance that strikes us in regard to them is their *number*. It is not from a single nation that his subjects are selected. "I will give thee the heathen," the various nations that populate the world, "for thine inheritance, and the uttermost parts of the earth for thy possession." To illustrate the numerousness of the posterity of the patriarch, the sands on the sea shore, and the stars of heaven were referred to. To set forth the numerousness of Messiah's subjects a no less beautiful and striking image is adopted. They are compared to the dew drops hanging in countless gems upon the fields of grass and leaves of trees, just when the sun has beautified them: "The dew of thy birth is the womb of the morning."—"Awake and sing, ye that dwell

in dust, for thy dew is as the dew of herbs." Consider again the manner in which these numerous, these countless multitudes have become the subjects of Messiah. In the kingdoms of this world, a large proportion, if not the entire number of citizens, were such by their birth. In the kingdom of Messiah, not one of all those innumerable hosts was naturally born in allegiance to him. Every one was an alien, a foreigner, yea an enemy. When afar off they are given by Jehovah to his Son. I will give thee the heathen for thine inheritance. Captured and enslaved they are redeemed by Messiah's personal sufferings. "He shall see of the travail of his soul."—"He shall sprinkle many nations." Averse from his government before, he exercises his power; and not their persons only, but their very hearts are made obedient. "Thy people shall be willing in the day of thy power." The tide of their will and affections turned, they are borne along with it. Zion lifted up above the tops of the mountains, all nations *flow* unto it. Nor is the manner in which the subjects of the Messiah are kept in allegiance, less spiritual than the way in which they are brought into it. The kingdom of Messiah is not upheld or defended by flesh or armies; "Not by might or by power, but by my Spirit, saith the Lord of hosts." The laws of Messiah are not put in force by magistrates or judicial officers.

"This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and on their minds will I write them." The distinguishing character of Messiah's subjects is not military courage, but holiness. The king's highway is a way of holiness; the very trappings of the horses are inscribed with Holiness to the Lord. I observe further, that the advantages which Messiah's subjects enjoy under his government, are principally those of a spiritual nature. No where is political pre-eminence, wealth or dignity described as the rewards of fidelity. Illustrations adopted from the state of a people dwelling under their own vines and fig-trees, and enjoying temporal peace and prosperity, are indeed made use of to set forth the happiness of Messiah's reign; but it would be as absurd to explain these in their literal sense, as to explain that glorious prophecy, "A man shall be a hiding place from the wind, a refuge from the storm, and the shadow of a great rock in a weary land," of a shelter from the natural contention of the elements. No, my brethren, the storm and the tempest from which Messiah is a refuge for his people, is the storm of divine wrath, the tempest of divine indignation; the heat for which he forms a shade, is the heat of temptation, persecution, affliction. "In his days Judah shall be saved, and Israel shall dwell

safely." Under what fastness or immunity? Under the righteousness of their king, imputed to them; "for this is the name whereby he shall be called, The Lord our righteousness."—"In that day shall this song be sung" by this highly favoured people. "We have a strong city." Strong! how? by the force of nature or the skill of the engineer? No, by the decree of God. "Salvation hath God appointed for walls and bulwarks."

Allow me to read to you from the prophet Ezekiel a beautiful view of the advantages enjoyed under Messiah's reign, xxxiv. 10—15. 23—30. *Thus saith the Lord God, Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more: for I will deliver my flock from their mouth, that they may not be meat for them. For thus saith the Lord God, Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel, by the rivers, and in all the inhabited places of the country.*

I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God.—And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them, and the places round about my hill, a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them: but they shall dwell safely, and none shall make them afraid. And I will raise up for them a Plant of renown, and they shall be

no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. Who can hear this description and any longer entertain doubts upon the subject:

I will only detain you by one other argument: it is that suggested by the *duration* ascribed to Messiah's reign. The seventy-second Psalm ascribes to his reign, a duration co-extensive with that of nature. "They shall fear thee as long as the sun and moon endure, throughout all generations. His name shall endure for ever, his name shall be continued as long as the sun, and men shall be blessed in him; all nations shall call him blessed." The eighty-ninth and other Psalms carry it beyond this limit, and extend it into eternity itself. "My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. Thy throne is for ever and ever; thy kingdom is an everlasting kingdom." Say, my brethren, is it possible that a kingdom which cannot be moved, a kingdom which flourishes in its utmost glory when earth is crumbled into atoms, and its very foundations have disappeared, can be a worldly kingdom? The very supposition involves the most gross contradiction.

Proving, then, from the concurrent language of the Old Testament scriptures, that the kingdom of the Messiah is not a secular but a spiritual one, we have gained an important point. We have removed out of the way the grand stumbling block to the reception of Jesus of Nazareth. Had the kingdom of Messiah been secular, the character of Messiah could not have belonged to him. "My kingdom is not of this world." But that kingdom being spiritual, no reason whatever can be assigned why it should not belong to him. That it does belong to him is evident, to every unclouded mind, not to enter into other proofs, from this one remarkable coincidence; his rejection by the Jews, his reception by the Gentiles. Of the former, alas! we have to this day ocular demonstration. Of twenty-five candidates for the character of Messiah that have appeared in different ages, Jesus of Nazareth is the only one that has been nationally rejected. This rejection is as much the subject of prophecy as any other feature in his history, nor is this rejection only most expressly foretold, but the very sufferings now endured by the Jews were foretold as the consequences of their rejecting king Messiah. On the other hand, he who has been despised, rejected, crucified by his own, has been espoused, embraced, adored by the most distant Gentiles. As though it were a small thing that he should be

the glory of Israel, lo! he has been made a light to lighten the Gentiles, and has become God's salvation to the ends of the earth. How glorious the tidings that have lately reached us from the Islands of the South Atlantic, where the altars of superstition, lately reeking with human victims, are now lying in demolished heaps, and every hill, and every valley re-echoes with the name of Jesus the Messiah!

Yes, Jesus is Messiah. Already has he been acknowledged as such by ten thousand times ten thousand; and myriads of blessed spirits are even now casting their crowns at his feet, and declaring him worthy! And shall he then be rejected by his brethren the Jews? Shall the brethren of this spiritual Joseph never come and do him homage? Yes, they shall come; the same vision to which I have so often referred as describing king Messiah, his rejection by his people, his indignation against them, concludes with a declaration of their eventual conversion. "Yet in it shall be a tenth, and it shall return." As a teil tree and as an oak, though they be made the stratum of the high roads, and be perpetually trodden down, retain their substance, so the holy seed shall be the substance thereof. Reviving, germinating, blossoming, you too shall see them returning with weeping, tears of penitence, and tears of joy, acknowledging David their king, and Messiah their prince. Persevere, Chris-

tians, in your exertions, redouble your prayers, and your eyes shall be greeted with the sight of this holy seed. You, my favoured hearers, Christians by baptism, and solemn profession, acknowledge Jesus to be Messiah, and Messiah to be king. But while you pay him homage with your lips, have you received him into your hearts? Has he set up his throne there? Are you acquainted with that kingdom which is righteousness, peace, and joy in the Holy Ghost? Have you been made willing in the day of his power? Oh! if not, think in whose kingdom you still are. If not light, then darkness. Think what tremendous vengeance awaits those who refuse subjection to king Messiah. "As for those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." God has pledged his honour. Rule thou. "By myself have I sworn, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear." "O kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." Receive him first as prophet, then as priest, then as king. Expect not to derive any benefit from his mediation unless you accept him in all his mediatorial characters.

Have you, my beloved, received the Messiah? have you

cast away the weapons of your rebellion? O highly favoured people! How secure under such a prince! What enemy can prevail against you! Rejoice in Messiah's exaltation. Be joyful in your king. Look forward to the time when you shall sit with him on his throne. You shall be like him. Like him in holiness; like him in glory; a priest, a king. Meanwhile endeavour to promote his kingdom. Pray for its extension; pray for its peace. Remember the relation in which you stand; his subject, his friend, his spouse. "Hearken, O daughter, and consider, and incline thine ear. Forget also thine own people, and thy father's house, so shall the king delight in thy beauty, for he is thy Lord, and worship thou him."

LETTER FROM "ONE OF THE
SECOND TRIBE."

To the Editors of the Jewish Expositor.

No. X.

Gentlemen,

THE FEAST OF FIRST-FRUITS is that to which I would now draw your attention: you will find it mentioned in the xxiiiid chapter of Leviticus.

There is no blessing which is not enhanced by a sense of reconciliation and acceptance with God. An ungodly man has his very provisions cursed to him;* whilst to the right-

* Deut. xxviii. 16—19.

eous "God has given all things richly to enjoy." Indeed, it is to present, no less than to future happiness, that God calls his people. He bids us to weep, it is true : but he no where bids us to be *always* mourning : on the contrary, he commands us to "rejoice in him *always*," yea to "rejoice *evermore*," and assures us, that though our "weeping may endure for a night, joy shall come in the morning."

We have this beautifully exemplified in the appointments under our law. One day in the year was appointed for national humiliation, namely, the day of atonement, wherein all were commanded to afflict their souls : but the very next day, and the whole week following it, was appointed for a feast :* by which appointment it was clearly intimated, that they who had obtained reconciliation with God through the atonement of Christ, had reason to rejoice throughout the whole remainder of their lives.

The week succeeding the passover was called "the feast of unleavened bread:" on the first day of which they were to present to God a sheaf of newly reaped barley; and fifty days after that, two loaves of wheaten bread; both of them being the first-fruits, the one of the barley harvest, and the other of the wheat. Hence these two periods were called, the feasts of "first-fruits:" and the appointment of them may be considered in a threefold view,

namely, as COMMEMORATIVE, TYPICAL, and INSTRUCTIVE.

First, as COMMEMORATIVE. The day on which the sheaf of barley was to be presented unto God, was that on which they had come out of Egypt : and it was to be kept in commemoration of that event; that, when they were enjoying the peaceful fruits of industry, they might call to mind the labour and travail they had endured in the land of their captivity.

The fiftieth day after that, was the day on which the law of God had been delivered to them from mount Sinai. This was no less a mercy than the former : for, whilst by the former they were rescued from bondage to men, by the latter they were brought into the service of God.*

Both of these events were to be remembered on the days thus set apart,† in order that he who had done such great things for their bodies and their souls, might have the glory due unto his name.

And here I cannot but repeat, what I observed in a former paper, how beneficial it is to the church to have particular times set apart for the special remembrance of the various wonders of redemption. If indeed the observance of such institutions were required of us as necessary to salvation, or inculcated as contributing to

* The two are spoken of precisely in this way, as equalled by each other, but by nothing else. Deut. iv. 32—35.

† Deut. xvi. 9—12.

* Lev. xxiii. 5, 6.

work out for us a justifying righteousness, or represented as superseding the necessity of a more frequent remembrance of them, or enjoined, as Jeroboam's was, in opposition to the commands of God,* we should be ready to join with those who reprobate such appointments. But experience proves, that the appointment of seasons for the distinct consideration of particular subjects, has been productive of the greatest good; and that the more solemnly those seasons are devoted to the special purposes for which they are set apart, the more will humility and every Christian grace flourish in the soul. And, if the annual remembrance of an earthly deliverance was pleasing and acceptable to God, there can be no reasonable doubt but that the annual commemoration of infinitely richer mercies (provided only that we guard against self-righteousness and superstition.) must be pleasing to him also.

But these feasts derived a still greater importance from being
TYPICAL.

Two of the greatest events which ever happened from the foundation of the world, and which are the source and warrant of all our hopes, occurred on the days appointed for these feasts, and were typically pre-figured by them.

On the former of those days, that I mean, on which the Israelites came out of their graves

in Egypt, (which was the first-fruits of their deliverance, as the wave-sheaf was of the barley harvest) Christ rose from the dead, and rose, not as an individual, but "as the first-fruits of them that slept,"* and has thereby assured to us the resurrection of all his people to a life of immortality and glory.†

On the latter of those days, namely, the fiftieth day, on which the law was given, (which like the first-fruits of the wheat harvest was the pledge and earnest of those mercies which they were afterwards to enjoy under the immediate government of God,) on that day, I say, the Holy Ghost was poured out upon the apostles,‡ who then received "the first-fruits of the Spirit."§ As on that day God had proclaimed his law, so on that day he promulgated his gospel; and gathered to himself three thousand souls, who were the first-fruits of that glorious harvest,|| which shall in due time be reaped, when "all shall know the Lord from the least even to the greatest," and "all the kingdoms of the world become the kingdom of the Lord and of his Christ."

In these views the feasts of which we are speaking, become

* 1 Cor. xv. 20.

† 1b. ver. 21. 23.

‡ Acts ii. 1. "Pentecost" means the fiftieth day; for which, it is evident, the communication of this blessing was reserved: and it was communicated when that day "was fully come."

§ Rom. viii. 23.

|| Rev. xiv. 4.

* 1 Kings xii. 33.

exceedingly important. It is true, they were but shadows, and very obscure shadows too: but to us who have the substance, and on whom the "true light shineth," they are worthy of most attentive consideration: as being the first rude drafts or models of that glorious edifice which we inhabit.

But these facts are of further use to us as INSTRUCTIVE.

There is not any thing which we are more interested to know than our *obligations to God*, and our consequent *duty towards him*: yet these are clearly and strongly represented to us in the ordinances before us.

Behold our *obligations to God*. In each of these feasts the first-fruits were "*waved*" before God,* in token that every earthly blessing was derived from him. This was done *in the name of the whole congregation*; so that whatever diligence or skill any had used in the cultivation of their land, they did not arrogate any thing to themselves, but gave glory to him, "from whom alone proceeds every good and perfect gift." Happy would it be for us, if we also learned this lesson, so as to have our minds duly impressed with the goodness of our God.

Corresponding with our obligations to God is our *duty towards him*. If we have received every thing from him, it is our bounden duty to devote every thing to him, and improve every thing for the honour

of his name. And, as at the former of these feasts they offered only *one* sheaf, and *one* lamb, but at the latter they presented *two* loaves, and *seven* lambs,* so, in proportion as God has multiplied his mercies towards us, we also should enlarge our exercises of gratitude, liberality, and devotion.

Shall these sentiments be thought an undue refinement on the subject before us? they are the very sentiments which God himself suggests in reference to these very institutions. We are expressly told in this view, to honour him with all that we *have*, and all that we *are*. Have we *property*? we must "honour the Lord with our substance and with the *first-fruits* of all our increase:" and, lest that should be thought likely to impoverish us, and it should be deemed advisable rather to gather in our harvest *first*, and then give him out of our abundance, he particularly guards us against any such covetous and distrustful thoughts, and tells us that a believing and thankful dedication of our *first-fruits* is the most likely way to ensure to ourselves an abundant harvest.† Alas! how melancholy it is that, when we are receiving so many *harvests* at God's hands, not a few of us are found to grudge him even a sheaf!

But it is not our property only that we should devote to God, we should give him *our*

* Lev. xxiii. 11. 17.

* Lev. xxiii. 12. 18.

† Prov. iii. 9, 10.

whole selves. We are told that "God hath set apart him that is godly for himself,"* exactly as he did the first-fruits of old, of which it would have been sacrilege to rob him: and every one that professes a hope in Christ, is called upon to consider himself in that very view, namely, "as a kind of *first-fruits* of his creatures."† Yes, "we are not our own, we are redeemed and bought with a price; and therefore are bound to glorify God with our bodies and our spirits which are his."‡

Only let these instructions be impressed upon our minds, and exemplified in our lives, and then we shall make the best possible improvement of these typical institutions. Whether we contemplate the types or the things typified, the improvement of them must be the same. From the resurrection of Christ we must learn to rise again to newness of life; and from the out-pouring of the Spirit we must learn to cherish and obey his sanctifying operations. Thus will both law and gospel be transcribed into our lives, and God be glorified in all his dispensations.

I am, Sirs,

ONE OF THE SECOND TRIBE.

EXTRACTS FROM "MODERN JUDAISM."

To the Editors of the *Jewish Expositor*.

Gentlemen,

I HAVE lately been perusing "Modern Judaism, or a brief

account of the Opinions, Traditions, Rites, and Ceremonies of the Jews in modern times, by John Allen, London, 1816." The title is well chosen, as opposed to Ancient Judaism, or the religion of Abraham, Moses, and David. Some abler pen than mine, will, perhaps, be employed to review this useful work: but I must acknowledge, that more absurd fables, in my opinion, were never invented by the ancient or modern heathen, than these rabbinical traditions, collected together by Mr. Allen, whose work I recommend to the perusal of every man of common sense, whether Jew or Christian.

Well did our Lord say to the Scribes and Pharisees of old, "In vain do they worship me, teaching for doctrines the commandments of men. Full well ye reject the commandment of God, that ye may keep your own traditions," Mark vii. 7. 9. But modern Jews seem to have surpassed those ancient hypocrites by an increased contempt of God's holy word; for they compare "the Bible to water, the Mishna to wine, and the Gemara to spiced wine." P. 35. May we not apply to them the word of Jehovah, "I was grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways: unto whom I swear in my wrath that they should not enter into my rest," Psalm xcvi. 10, 11; and those also of Jesus to the sect of the Sadducees, "Ye do err, not knowing the Scrip-

* Ps. iv. 3.

† Jam. i. 18.

‡ 1 Cor. vi. 19, 20.

tures." Matt. xxii. 29. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Is. viii. 20.

In the chapter of *Traditions concerning Jesus of Nazareth*, the patient researcher of Jewish fables mentions a book, well known to modern Jews, called *Toldoth Yeshu*, or the Generation of Jesus. I tremble for the writer of this blasphemous publication, lest he should have been guilty of *the unpardonable sin*. Four editions of that work have appeared; and it has been twice answered, but my present purpose is to send for insertion in your Judaico-Christian miscellany, some remarkable concessions of Modern Jews, extracted from one of those editions. I give them in Mr. Allen's own words:—"That published by Wagenseil states: That Jesus was born at Bethlehem:—that his mother's name was Mary:—that he asserted himself to have been born of a virgin:—that he claimed the character of the Son of God:—that the dry bones of a dead body being at his own request, brought to him from a sepulchre, he united bone to bone, and clothed them with sinews, flesh, and skin; and that the body lived again, arose, and stood upon its feet:—that he healed a leper:—that he performed these and similar miracles on various occasions:—that he was betrayed by Judas:—that he was scourged, crowned with thorns, and had vinegar given him to drink:—that he was put to death at the

time of the passover, and buried before the sabbath began:—that his followers increased exceedingly after his death:—that twelve of his disciples went into twelve kingdoms:—that they were men of great authority, and confirmed the religion of Jesus by declaring themselves his messengers:—and that multitudes of Israelites followed them." Pages 242, 243.

I am, Gentlemen,
Yours,
D.

GODDARD'S LETTER TO THE JEWS.

We trust that the insertion of the following letter addressed to the Jews will not fail to please those of our Christian readers, whose ardent desire it is to see the truth promoted among the Jewish nation. The author's views with respect to the covenant God made with the patriarchs, will be found peculiarly interesting. We would earnestly entreat our intelligent and truth-seeking readers of the Jewish religion, to pay particular attention to what the author tells them with respect to that covenant.

Brethren,

It cannot but affect the hearts of such with grief and sorrow, who have a just sense of the sufferings and afflictions of other men, to see a once flourishing people, a people rightly termed the *chosen* of God, and who were honoured with several distinguishing marks of his love

and favour, expelled the land that was promised to them for an *everlasting* possession, forced to live for so many ages in a miserable exile, in perplexity and distress, and in appearance forsaken of God, as well as hated and despised by almost all mankind. And as this view cannot but grieve the soul of every good Christian, so it must of necessity no less fill your own hearts with wonder and astonishment, who are haters of idolatry, conceive yourselves to be worshippers of the same God with your fathers, and to be zealous observers of that law, through the observance whereof they obtained acceptance with the Almighty. You labour, you weary yourselves in pursuit of righteousness; and take more pains, I am persuaded, to please God, than any nation under the heavens. Be this as it will, I know you will readily acknowledge that the promise is still in force of giving you, upon the performance of certain conditions, possession of the land of Canaan. If you say then, We perform the conditions required: by thus justifying yourselves, you make God a liar, and profess yourselves to be more righteous than your Creator. If you say, We do not perform the covenant, I may fairly ask, Why do you not endeavour to discover what that covenant is, and to observe it? For, to make a promise of conferring a benefit upon unperformable or undiscoverable conditions, unless the

proposal of such conditions may contribute to the leading us to the knowledge and practice of such terms as may be known and performed by us, must needs be deemed trifling, if not somewhat worse. I may justly conclude then, that you may, if you will, both know the conditions and perform them; but that, in fact, you do neither. I should therefore do you no small kindness, should I ingenuously and impartially lay open to you the true cause of this so unfortunate event. And this, I conceive, cannot effectually be done, but by previously shewing the erroneousness of your principles or scheme of religion, and the inconsistency thereof with the performance of the conditions to which the promise is annexed.—I imagine the following is a just representation of your religious system.

The desire of all nations, the MESSIAH, the seed of David, and King of Israel, who is termed by the psalmist, The SON OF GOD, to whom God promised to *give the heathen for his inheritance, and the uttermost parts of the earth for his possession*,* is no more than a mere man; nor do you mean any thing more, when you call him the SON OF GOD, than that he shall be so much in favour with God, as to be invested by him with such honour and dignity. This Messiah, by the greatness of his power, shall subdue all

* Ps. ii. 7, 8.

nations, bring them under subjection to the Jews, and live and reign over them on earth for ever. Nor shall the Jews only subdue all nations, under this their victorious leader, but shall force them to submit to the rite of circumcision, and the law of Moses: and thus both Jews and Gentiles shall become partakers of that righteousness, which consists in a perfect observance of that law which shall be perfectly explained by him, to the end they may with less difficulty perfectly observe it. Sins arising from error and infirmity, and some legal defilements, are to be excepted; for obtaining pardon of which, the sufficiency of priests, sacrifices, and purifications appointed by the law, is entirely to be depended upon. But as for all wilful and presumptuous sins, they are unpardonable, and shall therefore be absolutely banished out of the world, in the days of the Messiah. By these means shall the Messiah confer on you in the land of Canaan, (all your tribes being restored to that land) the greatest conceivable abundance of all worldly pleasures and enjoyments; the power and authority of kings, princes, and high-priests, with respect to the Gentiles; honour, prosperity, wealth, plenty, peace, and happiness. The blessing promised to be procured for all nations, you suppose to consist in the foregoing particulars; and conceive yourselves to be the seed of Abraham, through whom the

blessing, under the government and conduct of your victorious Messiah, shall be procured. And in order to render this scheme more plausible and complete, you strenuously insist on the perfection and perpetuity of the law of Moses; and consider not the Messiah in the least as a high-priest, who, through his mediation and intercession, is to obtain of God for you remission of sins; but only in the view of a victorious king. And though most of you maintain the doctrine of a resurrection, and of rewards in a future state, yet none of you believe that these things depend upon the power of the Messiah; which should you allow, you would be forced to acknowledge the Messiah to be the Jehovah, the Judge of all things; which is a doctrine you are greatly prejudiced against. You also look upon circumcision,—though instituted before the giving the law, and as a sign that God would always accept and approve of both Abraham and his seed, on condition of observance of the covenant made with him,—not as a rite of initiation into the Abrahamic, but into the Mosaical or legal covenant; the observers of which only, after having been initiated therein by circumcision, you conceive to be true children of Abraham, and entitled to the promised blessing.—This I take to be a brief summary of your religious tenets, which seem to stand upon a weak foundation.

That the promised Messiah

is not a mere man, is evident from what is said in the second Psalm: *I will declare the decree: the Lord hath said unto me, Thou art my Son, this day have I begotten thee.** This is explained in another Psalm, by the word *first-born.†* Now the first-born is heir, and has a right to the inheritance of the whole paternal estate; and therefore the first-born Son of God is heir and Lord, not only of all the kingdoms of the earth, but of all things the Father hath. And in another Psalm, God says to his Son, *Thy throne, O God, is for ever and ever;‡* which words imply, that he shall reign in the fulness of the power of God throughout all ages; which is a power far exceeding the capacity both of angels and men. He is also described in the book of Psalms as the **JEHOVAH**, by whom God made the world, as the creator and sustainer of all things.§ And the Father is represented as saying to his Son the Messiah, *Sit thou at my right hand, until I make thine enemies thy footstool.¶* These words plainly import, that the Messiah should be invested with the power and authority of his Father, till such time as all his enemies should be subdued, and consequently condemned by him, as Judge of all things, by virtue of that power and authority: for

there could be no reason for saying, that the Son should *sit at the right hand of God, until all his enemies should be made his footstool*, unless he was empowered to make them such by virtue of that session.—It is needless to mention all the passages contained in the Psalms and the prophets, wherein the Messiah is called **Jehovah**; and the attempting this might perhaps rather serve to minister matter of contention, and to exasperate, than to instruct or convince. To deal plainly with you, I believe this is a very tender point. I am sensible of the severity of the behaviour of **Jehovah** towards your fathers in the wilderness, and of the exceeding greatness of the terror and majesty with which he gave the law upon mount Sinai; and that to whomsoever he appeared in the following ages, he was ready to cry out, *I shall surely die; for mine eyes have seen the Lord, the Lord of hosts.* I perceive then, that the thought, of **Jehovah's** living among you for ever on earth, or even for a few years, is what neither you nor your fathers have been able to bear. But were you convinced, and would seriously consider that **Jehovah** then acted chiefly and principally under the character of the great lawgiver, and Judge of all the earth; but that after his appearance as Messiah, he was to act rather as a merciful and compassionate High-priest, this aversion would soon vanish. There are other reasons why **Jehovah**

* Ps. ii. 7.

† Ps. lxxxix. 27.

‡ Ps. xlv. 6.

§ Ps. cii. 25.

¶ Ps. cx. 1.

bore such a terrible sway over your fathers in the wilderness, the grounds of which an alteration of circumstances might remove.

As you bear an aversion to the doctrine of the appearance of Jehovah on earth, in the person of Messiah, so the Gentiles can no less bear the thoughts, much less conceive the promised blessing to consist, in being brought under subjection to the Jews, and forced to submit to the rite of circumcision, and the law of Moses. And would you but so far divest your minds of national prejudice and worldly views, as would suffer you to think seriously, I doubt not but you would embrace the same opinion. For,

1. Abraham was declared to be accepted of God as righteous, on account of his faith, or firm belief of the truth of God's promise (his faith being imputed to him in lieu of perfect righteousness) and not on account of his being circumcised, and a performer of the whole law of God, according to the terms of the legal covenant. For had he been a fulfiller of the whole law of God, it had been said, that he was accepted as righteous on account of such performance, and not that *he believed in the Lord, and he counted it to him for righteousness.** Nor can he be supposed to have been accepted as righteous, on account of his being circumcised,

because he was declared to be accepted as such before he was circumcised. And it must be presumed, according to the rules of reason, that such as are the true children of Abraham must be partakers of the same righteousness, and accepted upon the same account as Abraham was.

2. It was further declared to Abraham, that the Gentiles should be blessed through his seed; which, with the former declaration of Abraham's faith being imputed to him for righteousness, must imply, that the Gentiles should be blessed through faith in that seed, whereby they should acknowledge the truth of God's promise, as Abraham did, when he was declared to be accepted of God on account of his faith: It must also imply, that this seed of Abraham should by some means or other make the faith of the Gentiles, as Abraham's was, to be accepted of God, in lieu of a perfect observance of his law: for the children of Abraham cannot, on any other supposition, be accepted, through the same righteousness as Abraham was, by means of his seed.

3. Such as allow no other way of obtaining acceptance with God than through circumcision, and fulfilling the legal covenant, are certainly excluded from the blessing, being under the curse, and condemned by their own law; the law denouncing a curse against every transgression, and making no sufficient provision for obtaining

* Gen. xv. 6.

remission. And the Scripture declares plainly, That all men are sinners, and that even the just or righteous man is entitled to life only through his faith.* Besides, if all men are sinners and transgressors of God's law, and even the righteous man is no otherwise entitled to life, according to the Scriptures, than on account of his faith, then no one can be supposed to be entitled to the blessing, upon the terms of the legal covenant, for another reason, viz. because the law admits no acceptance of faith in lieu of a perfect observance of it, but indispensably requires absolute obedience.

4. This difficulty, arising from the Scripture's including all men in the number of sinners, and yet denouncing a curse against every transgression; from its allowing no remission but by blood, though providing none that is sufficient, and yet promising a blessing to the Gentiles through the seed of Abraham, cannot be removed but by supposing, that the promised seed of Abraham was to take off the curse of the law, procure remission of sins for the Gentiles by his death, and make them to be accepted of God as children of Abraham, on condition of giving glory to God, through faith in that seed; whereby alone God's truth can be acknowledged, with respect to his having punctually fulfilled his promise of blessing

the Gentiles through that seed. And hence it was necessary, as we shall observe hereafter, that the Messiah should be a Priest.

5. The promise of blessing all nations through the seed of Abraham is of the nature of a covenant, which being confirmed of God by oath, must be presumed both to be of real importance to the Gentiles, and also of great force and authority. Hence it may with certainty be concluded, that no such new articles would be added to it, by means of the law, after a prescription of more than four hundred years, as would make it become trifling and insignificant, with respect to any benefit that could accrue from thence to the Gentiles; even a contract between man and man, if legally confirmed, being of more force and authority than to admit such alteration. And yet this would really be the case, were the law intended to exclude all men from the blessing who were not circumcised, and perfect fulfillers thereof; no one being capable of entitling himself to the blessing upon those terms. Nor could any thing, done or suffered by the seed of Abraham, be, in this case, in any wise available to our justification; which could be procured only through our own perfect observance of the whole law.

6. The seed of Abraham, through which the blessing was promised to be procured for the Gentiles, must be conceived to be some *one* person; for it is absurd to suppose it

* Ps. cxliii. Habak. ii. 4.

should be effected by many persons, or by the Jews, to whom the title of the seed of Abraham in some sense belongs, by means of their introducing the legal covenant: for this certainly could in no wise be called procuring a blessing for them, all under that covenant being under the curse, and condemned by their own law; from which the Jews, as being unable to obtain for them remission or non-imputation of sins, have no power to deliver them.

7. Were the law intended to shew that no one can obtain life, or become partaker of the promised blessing, but through a perfect observance thereof, the Scripture had certainly proposed some examples of this nature for our imitation. But instead of this, it includes all in the number of sinners, and declares that all are transgressors, commending such only for their holiness as were eminent for their faith, or their firm and stedfast belief of the truth of God's promises and declarations.

But if this be the case, of what use or service was the law?—This fiery law was given in order to force the Israelites to have recourse, and faithfully adhere to the Abrahamic covenant; there being no other conceivable way of escaping the curse, and avoiding the divine displeasure.* The making them thoroughly sensible of the necessity of observing

this covenant, was also the reason why Jehovah used such severity towards them in the wilderness, as appears from his so frequently displaying his power and wrath, when they were guilty of any public violation of it, either by denying him to be the great lawgiver, the Judge of the world, and disposer of all things, which he had shewed himself to be; or by affirming, that he had no intention of giving them, according to his promise, possession of the land of Canaan. For this reason they were prohibited entrance into that land, and condemned to wander forty years in the wilderness.—Perhaps you will say, the latter was done on account of their idolatry, to which the Israelites were extremely prone. But it is very evident that this was not the sole cause thereof. And what is idolatry, and why is it so displeasing in the sight of God, but because it is one kind of infidelity? Hence Elijah is ordered to say to the messengers of Ahaziah, *Is it not because there is not a God in Israel, that ye go to enquire of Baalzebub, the God of Ekron? Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die.** And this being that kind of infidelity to which the Israelites were peculiarly addicted, hence worshipping other gods is a common

* See Ezek. xx. 25, 26. and compare with ver. 11. of the same chapter.

* 2 Kings i. 3. 4.

expression in Scripture for infidelity in general.

But does it not appear, that the Jews shall be made rulers over the Gentiles, from its being written, *And thy seed shall possess the gate of his enemies,** and from several other passages?—In a moderate sense this may be allowed: for not only Jesus, but the apostles also who promulgated the Christian law, were Jews. And are not all good Christians their obedient subjects? Are not all the apostles kings and priests? And thus, I hope, all the Gentiles will become subject to the Jews, not by being brought by their means, and through the conduct of the Messiah, under the legal covenant, but under the Abrahamic; not by force of arms, but thro' choice, and the power and conviction of sense and reason. *But even in this case, the Messiah only can be reputed, in the strict and proper sense, The seed of Abraham that "shall possess the gate of his enemies," who is Supreme Judge of all things, KING OF KINGS, and LORD OF LORDS.*

[To be continued.]

HISTORY OF THE CONVERSION OF THREE JEWISH CHILDREN.

[Concluded from page 398.]

Recourse was now had to another and still severer trial. The parents were brought into the room where the children were. They used all means of persuasion, entreaties, threatenings, yea, upon their knees

they besought the children to return.—Reader, pause for a moment! you are here introduced into a scene, where the strongest feelings human nature is capable of are brought into lively agitation. The parental tenderness of father and mother, the hard conflict of the children between filial affection and love to Jesus, the deep emotions of the spectators—all bathed in tears—Love to Jesus bore away the victory.—Christian! were your sincerity put to a similar test would your love be as strong?—Israelite! can you still deny that the love to Christ which constrains some of your brethren and sisters to forsake all and to cleave to him, is a love which heaven has poured into their hearts?—But to proceed in our history. The second daughter, the peculiar favourite of her mother, answered her maternal, heart-breaking applications, in words blended with filial love and Christian fortitude, "My dearest mother, I will go back with you joyfully, and be your dutiful child, if you will believe in our dear Saviour who died for us poor sinners, and who is ready to save you if you but believe in him." The parents then appealed unto the clergymen present, to do every thing they could to induce them to return. But the repeated entreaties, persuasions, promises and rebukes of the ministers proved all fruitless, the heart of the children was fixed upon Jesus; it appears that the Lord had drawn these dear children unto

himself with the cords of love, and when he draws, who shall let?

After all means had been tried, after full scope had been given, for the exercise of paternal authority (for the parents were allowed to have private conversations with the children) after it had appeared beyond all doubt, that the children had nothing to induce them to leave their parents, but a sincere and heart-felt attachment to Jesus, the ministers decided that they could not conscientiously refuse them the benefit of Christian instruction. Rev. Mr. Rahmann, the clergyman to whom they first applied, was appointed to instruct them in religion; on the afternoon of the second Sunday after Easter (April 11, 1717,) they were baptized in the parish Church of St. Mary's, by the same minister, before a very numerous congregation, after having first made a free and open confession of their faith. The baptismal name of the eldest was *Constantina Friederika*, and the second *Sophia Johanna*, of the youngest *Maria Christiana*, with the additional name of *Hirtentrey*.*

The love which these children had to the Lord Jesus has been often admired by all the Christians to whom they were known. It was so ardent that when they met with the name *Jesus* in a book they would kiss it, or press it with both hands upon their bosoms. How does the love of these Jewish children shame the lamentable coldness and indifference of Christian children, nay, of many a Christian in riper years of life.

May such avail themselves of the example set before them in this history, lest the subjects of it rise in judgment with them and condemn them! And may the same love to Jesus be poured from on high into the hearts of those dear Jewish children who, by God's merciful providence, are already brought under the means of grace.

The authenticity of this remarkable history is fully attested by the records of the parish church of St. Mary's at Berlin, where it appears also that many very respectable Christians in that town stood as God-fathers and God-mothers at the baptism of the three Jewish children.

* These names seem to have been given them by their God-fathers, with a view to express the distinguishing grace of each of them. Thus of the three children, Con-

stantina seems to have been the most constant, Sophia, the wisest, and Mary Hirtentrey, (i. e. a faithful shepherdess) the most loving.

PROCEEDINGS OF THE LONDON SOCIETY.

FORMATION OF AN AUXILIARY SOCIETY AT NORWICH. — JOURNEY OF MESSRS. SIMEON, MARSH, AND HAWTREY.

THE Rev. Charles Simeon having kindly proposed to make a journey into the North of England to plead the cause of the Society, that Gentleman, accompanied by the Rev. Messrs. Marsh and Hawtreys, proceeded to Norwich in the first instance, where they had the satisfaction of assisting at the formation of an Auxiliary Society, under the patronage of the Rt. Rev. the Lord Bishop of the diocese. — A meeting was held at St. Andrews' Hall in that city, on Friday, the 20th of September, when the chair was taken by the Rev. Mr. Hare, who in a very appropriate speech opened the business of the day.

The Secretary having stated in detail the nature and proceedings of the Parent Institution, the resolutions were moved and seconded by the Rev. Messrs. Simeon, Marsh, Prowett, Brereton, Cunningham, Bickersteth, Dykes (of Hull,) Girdlestone, Mayor, and Dr. Whiting. A vote of thanks having been moved to the Rt. Rev. the Bishop, his Lordship addressed the Meeting in an eloquent and animated strain, strongly expressing his approbation of the object of the Society, and the deep sense which he felt of the duty of Christians to call the attention of the Jews

to the true Messiah, by whom alone they can be saved. It having been announced by the Secretary that there was a separate fund for the translation of the New Testament into Hebrew, Joseph Gurney, Esq. declared in the warmest terms, his entire approbation of that undertaking, to which he conceived no Christian could possibly object. Sermons were preached on the following Sunday at St. Lawrence's and St. George's, Colegate, by the Rev. Messrs. Simeon and Hawtreys, where collections were made, which, together with the donations and subscriptions, amounted to £240. A sermon was also preached by the Rev. W. Marsh on the Saturday Evening to the Jews, who were affectionately invited to hear. Some few, we are happy to say, were at church, and listened with apparent attention, while the preacher endeavoured to shew them out of their own Scriptures that Jesus was the Christ.

From Norwich our friends proceeded to Nottingham, where a sermon was preached by Mr. Simeon at St. James's church, and a collection made which amounted to £36.

The next place they visited was Sheffield. Here also a sermon was preached by Mr. Simeon at the Parish Church, through the kindness of the Rev. T. Sutton, Vicar, and a collection made of £29. 4s. 11d.

From hence the Rev. Mr.

Marsh went to Hull, and preached at the Church of the Rev. T. Dikes, where £27. was collected, and two donations of five pound each were presented, one by Sir H. Fetherington, Bart. and the other by Mrs. Elizabeth Cooke. The following morning the Ladies' Association assembled at the Rev. John Scott's, to hear the latest accounts of the proceedings of the Society, and to express their willingness to continue their exertions in its behalf. We entertain a hope, that, at some future time, a meeting will be held, and an auxiliary formed in this respectable town.

Mr. Marsh having joined his friends at Leeds, sermons were preached, and collections made, at the following Churches, in that town and neighbourhood.

At St. Paul's, Leeds,			
(Rev. N. Jackson) .	42	6	3½
St. John's, do.			
(Rev. J. Cookson) .	14	17	8
St. James's, do.			
(Rev. Mr. King) .	32	4	0
Wortley Chapel,			
(Rev. G. Ricards) .	2	6	7½
Huddersfield,			
(Rev. J. Coates) .	42	3	0
Bradford, at the Pa-			
rish Church, Christ			
Church, and Horton			
Chapel,			
(Rev. Messrs. Heap,			
Morgan, and Red-			
head) and the Meet-			
ing on the follow-			
ing Tuesday	40	0	0
Woodchurch,			
(Rev. Mr. Hepworth) .	5	14	6½
Knaresborough,			
(Rev. Mr. Cheap) .	14	12	7

On Monday the 6th, the Anniversary Meeting was held at Leeds, in the Music Hall, William Hey, Esq. in the Chair.

An excellent Report having been read by the Rev. Miles Jackson, resolutions were moved and seconded by the Rev. Messrs. Reid, Hollist, Buckworth, Humphreys, Dixon, and other respectable friends to the Institution, and £11. 7s. 7½d. collected at the doors. On Tuesday Morning, a Meeting was also held at Bradford, W. Rand, Esq. in the Chair. It was well attended, and we are happy to say, that an evident revival of zeal in the cause was produced by the information imparted on that occasion.

From Leeds they proceeded to Manchester. Here sermons were preached at St James's (Rev. Mr. Burton,) and St. Clement's (Rev. E. Smyth,) where the collections severally were, £50 and £30. Sermons were also preached at Blakely (the Rev. Mr. Singleton,) and at Ringway (the Rev. Mr. Whitaker,) the collections amounted to £7. 3s. 3d. On the following day the Anniversary was held at the Court of Requests, which was numerously attended. W. Allen, Esq. was in the Chair, and was ably supported by the Rev. Messrs. Melville Horne, Joshua Nunn, Burton, Bradley, Wm. Townend, John Milne, Esqrs. and several other respectable friends. The Donations and Subscriptions at the door amounted to £22. W. Townend, Esq. afterwards presented £10. to the Hebrew Testament Fund, and Mrs. Townend £5. to the Fund for building Schools. A sermon was here also preached to the Jews, and several attended.

From Manchester our friends visited Shrewsbury, where, after a sermon preached by the Rev. Charles Simeon, at St. Chad's Church, (the Rev. Mr. Langley, Curate,) a collection was made of £27. 10s. and a donation of £5. 5s. was presented by Miss Elizabeth Putnell.

They reached Bristol on Saturday the 19th instant. The particulars of the proceedings there will be given in our next.

We have much satisfaction in acknowledging the kindness shewn to the advocates for this cause in every place. The object proposed by the journey has been fully accomplished, by the opportunity it has afforded to answer objections, to remove misrepresentations, and to excite anew the zeal of Christians in behalf of a people to whom they are so deeply indebted.

The visiting of the synagogues and preaching to the Jews has added much to the interest of the tour, and we trust will always form a part of the plan of those friends who kindly undertake this work and labour of love. The Gentlemen who travelled on this occasion had also much pleasure in affording a little aid to the Church Missionary Society, and in attending six Anniversary Meetings of Auxiliary Bible Societies.

The speech of the Rev. C. Simeon at Norwich having produced considerable effect, we here insert the substance of it for the gratification of our readers.

Mr. Chairman,

IN rising to propose to you and to this assembly to form yourselves into a Society, *auxiliary* to that which is called, *The London Society for promoting Christianity among the Jews*, I would begin with noticing this melancholy fact, that the Jews, though the most interesting of all people, and, under God, the greatest benefactors of the human race, have been long treated by us with neglect and contempt beyond any other people under heaven. Heathens of almost every name, and in every quarter of the globe, have been objects of our attention; and some means have been used for imparting to them the knowledge of a Saviour: but towards the Jews, scattered as they are, through almost all the cities and villages of the United Kingdom, and therefore accessible to us at all times, we have shewn no more regard, than if they were not possessed of immortal souls. The same indifference towards them has prevailed throughout the whole of Christendom. Now whence is this? What reason can be assigned for it? Doubtless it originates in some measure from the prejudices which from our earliest infancy we have imbibed against them; their very name being constantly used by us as a term of reproach. Seeing that they are abandoned, as it were, by their God, we think ourselves absolved from all obligation to consult their spiritual interests; and if we only abstain from all attempts

to injure or oppress them, we think we have discharged our duty towards them, and deserved well at their hands. But that to which our neglect of them must be chiefly attributed, is, an idea that they are nearly if not altogether, as safe in their present state, as they would be if they were converted to Christianity. When the Lord Jesus Christ says, "I am the way, the truth, and the life; no man cometh unto the Father but by me," we think, that there is some exception in *their* favour at least; and that, though to Christians, "there is no other name given under heaven whereby they may be saved, but the name of Jesus Christ," the Jews may be saved by the law of Moses. Knowing as we do, that pious Jews were accepted of God before the coming of Christ, we conclude, that mercy will be extended to all who are sober and moral amongst them, notwithstanding their rejection of their promised Messiah. This, it is true, is directly contrary to the Articles of our Church, as well as to the whole tenor of holy writ: but, when we see how confidently men rest on groundless surmises in reference to their own souls, we cannot wonder that they do it in reference to a people for whom they feel so little concern.

We are happy, however, to find that the Christian world are beginning to awake out of their slumber, and to lay to heart the case of that unhappy people. Indeed, I must say, to the ho-

nour of our country, that the exertions made in behalf of the Jewish cause have been extremely liberal: for no sooner was an appeal made to them, than great subscriptions were raised, and a disposition was shewn to carry into effect any well-concerted measures for their relief. Unhappily, however, the cause being altogether new, and no way having been marked out by experience, too many things were undertaken at once, and too little attention was paid to economy; so that great debts were contracted, and much disapprobation was excited in the public mind. Many complained, with too much justice, of an improvident expenditure: and those who had been most forward to aid the cause were discouraged, when they saw, that, with little solid fruit, the Society was sinking under an accumulated load of debt. In truth, at that time the Society was like a ship with so much water in the hold, that there was little or no hope of saving it from destruction. It was at that time that I had first the honour to come on board, and to give what little assistance I was able towards the recovery of the vessel. I had indeed subscribed almost from the beginning; but never till then had taken any part in the management of the concern. It was evident that this Society must fall, if very extraordinary exertions were not made for its preservation: and, if it had fallen, it would have brought great discredit on all similar

institutions. It was proposed therefore, by urgent applications to the public, for donations and loans to rescue it from ruin; but, wherever the applications were made they were unsuccessful. Those who had already aided the Society, both among churchmen and dissenters, were indisposed to meet the occasion by strenuous and united exertions; and those who had not hitherto supported it, felt a prejudice against it. On the part of the dissenters there was a jealousy that the Church of England had too great an ascendancy in its concerns: and on the part of the Church of England there were many who did not approve the constitution of the Society, because they saw in it, or thought they saw, the seeds of future discord and dissolution. They saw that, however practicable an union of all denominations was in the Bible Society, where the object was simple, it was not so in a Society, where all the points of church discipline must of necessity form, at no distant period, a bone of contention betwixt the managers. In this state of things the debt was daily increasing; and no money was coming in to discharge it: and I hesitate not to say, that in a very, very little time, irrecoverable ruin would have ensued. Then it was that the dissenting part of the managers said to those of the establishment, We see that we are all, churchmen and dissenters, sinking together: Do you think, that, if the management of the

concern be wholly given up into your hands, you can redeem it from destruction? The churchmen replied, We think we can: We think that, if the energies of the Church of England be called forth, there is yet power to save the Society; and we will do our utmost for that end. The debt was indeed immense: it was known to be at least £10,000 and proved afterwards to be yet larger: but still the known zeal and liberality of an opulent individual, with the united exertions of a few others, were thought equal to the occasion: and therefore the arduous task was cheerfully undertaken. The dissenting part of the managers then took to the long boat, and the churchmen set to work at the pumps; and through the goodness of God, have not only cleared the hold, and righted the ship, but are navigating her now with all their might.

This is the plain simple truth respecting the alteration which took place in the constitution of the Society. It did not originate in any jealousies between the managers themselves; it did not arise from any one party wishing to get an undue preponderance or to effect a separation: it arose solely from the immense debt which had been improvidently contracted, and which could not, whilst the Society was so constituted, be by any means discharged. It was proposed *by the dissenters* and *accepted by the churchmen*: and was carried into effect with the most perfect amity, I may

add too, with a piety rarely witnessed in modern days. The dissenters were voluntarily absolved from all obligation to discharge one shilling of the debt already contracted; and the whole was undertaken to be paid, and HAS BEEN PAID, by those of the Established Church.

Let it not however be imagined, that because there has been a change in, what I may call, the *political constitution* of the Society, that is, in the union of all denominations of Christians in the management of its affairs, there is any alteration in its great *religious object*, the conversion and salvation of the Jews: *that* remains the same as ever; and calls for the support of the whole Christian world as much as ever; and it would be grievous indeed, if, because the management of the Society's concerns is now vested in one body, the members of any other body, should think themselves freed from their obligation to support the general cause. This would be but an ill return for the efforts made by that one part to rescue from shame and ruin the whole body. If indeed we do not manage the concern with care, and diligence, and strict economy, we are willing to be forsaken by the whole religious world: but, if we do, we call on all who love the Lord Jesus Christ in sincerity to lay aside their party distinctions, and to aid us to the utmost of their power. The Jews have the same claim on *all*: the obligation to seek

their welfare is the same on *all*: *all* are "debtors to them;" and I call on *all* to pay their debts. Yet let me not be mistaken: I call not on any to pay the debts *of the Society*; THEY ARE PAID: but our debt to God and man remains, and can never be fully discharged: and, if the Samaritan did not say, I will not promote the welfare of that man because he is a Jew, much less should any man who calls himself a Christian say, I will not aid in effecting the salvation of the Jews, because the labourers in that cause belong chiefly to the Church of England. Let those who act on so unchristian a principle, if any such there be, think how different was the conduct of the Jewish converts in the first ages: they counted not life itself dear to them, that they might rescue us from perdition; and we, if we are Christians indeed, shall be glad to repay by every possible means the obligations we owe them: nor can any change in the *political* part of the Society ever absolve us from our duty to advance to the utmost of our power that which is *religious*, and which, previous to the change in the Society, all professed to be the sole object of their regard.

If it be said, that it is unreasonable to expect, that those who dissent from the Church of England should exert themselves to promote its interests; We do not ask them to promote its interests. What we want, and what we are labouring to

accomplish is, the conversion of the Jews to the faith of Christ; and *that*, not in England only, but all the world over. For this end we have provided with great labour, and at great expense, a Translation of the New Testament into pure biblical Hebrew: and we are wishing to circulate it through every country under heaven. It is well known that the Jews will not read the New Testament in the vernacular languages of the countries where they live: (the experience of many hundred years has fully evinced this;) but if it be written in the Hebrew language, that language which they so highly venerate, they will read it. That language is understood by them in all countries: all who have any learning among them, can read the scriptures of the Old Testament: and, if the New Testament be given them in pure biblical Hebrew, they will be able to read that also. Thus they will all have the same access as we to the fountains of truth, and may draw water with joy from those wells of salvation. This is one great object to be attained by the diffusion of the Christian scriptures in the Hebrew language: we shall induce multitudes to read them, who never would otherwise have looked into them: and, when they see how exactly their own prophecies are fulfilled in the person of our adorable Redeemer, we trust that multitudes will be brought to believe in him. But this is far from being the whole of the

benefit which we hope will arise from this measure. We know that the Jews are ordained to be God's instruments to bring in the Gentile world to the faith of Christ: (let any one read with attention Romans xi. 12. 15. and Isaiah lxxv. 19, 20. and he will have no doubt of this:) and when God shall be pleased to work effectually on the minds of the Jewish people, they will not only have a medium of communication with each other upon the subject of Christianity, precisely as they now have on points connected with their own religion, but will be able instantly to commence the work of preaching to the Gentiles, as soon as ever their own eyes are opened to see the truth as it is in Jesus. Think of this a moment. Suppose a Russian, a Polish, and a German Jew, each impressed with favourable views of Christianity, but understanding only the Hebrew, and the languages of the countries where they were born. They can converse about the Old Testament, because they have a knowledge of the language in which it is written: but if they begin to converse about Christianity, their mutual communications are immediately stopped, because they have no medium by which they can impart to each other their respective views. But having the New Testament in Hebrew, they can refer to it as easily as to the Old Testament, and can make their observations to each other upon it with the same facility. This

is an incalculable benefit; and, if we were to go no farther, we cannot but see what a blessing the Society has already imparted to that unhappy people in translating and circulating the New Testament in the Hebrew language. But, if we contemplate it in its ulterior effects, as facilitating the communication of gospel light by that people, to every nation under heaven, we see no end of its value and importance: no language can fully utter it; no imagination can adequately conceive it. Here then is a work in which all may engage. Not only dissenters in general, but that denomination who approve not of any stated ministry, may join in it in perfect consistency with their own principles. And here let me say, that the Society of Friends, who are indeed friends to every good work, and who are more commonly known by the name of Quakers, have come forward, and nobly too, in aid of this blessed work: and I cannot but call on all Christians, of whatever persuasion they may be, to assist us in it. The work has been, and yet must be carried on at great expense: there are no bounds to the diffusion of this blessed book. There are Jews all the world over; and wherever they are, there must this book be sent. The sums that have been contributed for it have not by many hundreds of pounds sufficed for what has already been expended on it; much less will they suffice for the demands yet daily pressing upon us from all quar-

ters. Whatever therefore may be thought of any other part of our plans, we call on all to support this: and they who contribute to this may be assured, that their donations shall be applied to this alone.

But there is another part of our plan which must also be approved of by Christians of every persuasion, I mean the education of Jewish children. We all know how neglected the Jewish children are by their own parents: and it is a joy to us to see what zeal has been of late exercised by the Christian world, in the education of the children of the lower classes throughout the land. In all Missionary plans too, we see how prominent a part the education of children bears in all efforts for the conversion of the Heathen. And this is one great object also with the London Jews' Society; an object from whence we hope that great benefit will arise, not to the children only, but to the parents also. Have none of you ever heard what benefits have accrued to parents from the attendance of children at Sunday Schools? or can you be insensible of the influence which these children may obtain over their parents, and other members of their own nation, when they themselves shall be instructed in divine truth, and be enabled to impart the knowledge they have received? We call you then, of whatever denomination you be, to aid us in this part of our plan. We want to build commodious School-

houses near to the Chapel, where they may be instructed with greater convenience, and without that great annual expense which is entailed upon us by the rent of houses for that purpose. The liberality of the public will be well bestowed for this object also; and a separate fund will be allotted to it.

As to the other parts of our plan I forbear to touch upon them, because they have been already detailed to you by the Secretary of the Society, and are contained in all our Reports.

I now, (if I do not detain you too long,) will proceed to notice some objections which have been urged against the Society.

It is thought by some to be a *vain attempt*. But why should it be any more vain for us to seek the conversion of the Jews, than it was for them to seek the conversion of the Gentiles? Were not the idolaters of former days as far off from God as they? Were not the people of this land, for instance, in as hopeless a state as the Jews at this day can be? Yet behold what God has wrought in this country; and shall we despair of *them*? But God has told us, that the work of converting them is much more within the limits of rational expectation than that which has already been wrought in *us*: "If thou (says he) wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree, *how much more* shall these which be the

natural branches, be grafted into their own olive-tree!" Besides, God has promised that the "Deliverer *shall* come out of Zion, and *shall* turn away ungodliness from Jacob; and that so all Israel *shall* be saved:" and therefore we know infallibly, that they *shall* be converted to Christ, and become with the Gentiles one fold under one Shepherd. We do not indeed certainly know that *our* efforts shall succeed: but knowing that the event shall take place, we are encouraged to labour with all our might for its accomplishment.

It is a mistake to imagine that God will convert the Jews without means, for in the place where God most strongly declares that he will restore them to life, Ezek. xxxvii. 1—6. he commands the prophet to prophesy unto them: and never till he prophesied did the dry bones begin to move; but on his prophesying as he was commanded, they arose a great army. This shews us in what way alone we are authorized to expect the work of their conversion to be accomplished.

But, say others, *the time is not come*. But who, I would ask, is authorized to affirm this? Who has been the Lord's counsellor, so as to be perfectly acquainted with the times and the seasons which he has reserved in his own power? Supposing that God were to tell us, as he did David, that the time for erecting his temple among them was not yet come, would he not at least commend us for

having it in our hearts to build his temple? and should we not, like that pious monarch, labour to provide materials for it? He spent not less than eighteen millions of money in preparing for the temple, though he knew he was not to build it: and surely all the efforts that we can use should be put forth to prepare the way of the Lord among them; and we should account it an honour to sow, though we knew that we were sowing for others only, and that others were to enter into our labours. But we have no reason to think the time is not come: On the contrary, if any man will declare what the signs of the time shall be, when this great work shall commence, we will venture to say, that he shall see those very signs existing in the present day. Is there to be a stir among the Gentiles, and a commencement of their in-gathering? At what period has this been more visible than the present, when there are missions establishing on the whole face of the globe, and numbers in every place are turned to the Lord! It is a certain fact, that both among the Mahometans and Hindoos in India, there is a general persuasion, that the time is rapidly approaching, when their respective religions shall give way, and yield to one general religion. Among the Jews themselves too there is a general opinion, that their Messiah is speedily to appear. Now precisely as at the first advent of Christ there was an expectation

throughout all the Roman empire, that one should arise out of Judea, who should sway the sceptre of the world, so there is now among both Jews and Gentiles an expectation that his kingdom shall be established upon earth from the rising to the setting sun. The very zeal exercised in their behalf at this present hour, so different from any thing that has occurred for many hundred years, is itself a ground to hope, that the Lord's time, if not yet fully come, is fast approaching: and the success which has already attended our efforts, though not great, may yet be considered as the first-fruits of a future harvest, a drop before the shower.

In confirmation of the former objection, it is further said by some, that *we have expended much, and done little*. That our success has not yet awhile been great, I readily admit: but in truth it is not till the present hour that the fittest means have been used, for effecting the conversion of the Jews: for in comparison of the translating the New Testament into Hebrew all other means are of little worth. Doubtless there was, at the commencement of this Society, an erroneous notion that the kingdom of God was to come with observation: and too great a dependence was placed on an arm of flesh. I think too that there was a want of due caution in relation to many things. But still it should not be forgotten that the whole was untrodden ground; and

that in a matter of such difficulty many errors and many failures might reasonably be expected. But whatever objections might be urged against the Society as it formerly existed, they are no just cause of objection to it in its present state, now that every error that formerly obtained is sought out with care, and corrected with diligence: rather, I should say, the removal of all those persons or things which were dishonourable to the Society in its former state, is a pledge to the public, that the affairs of the Society are, and shall be, as far as human prudence and caution can effect it, conducted with all possible care for the glory of God, and the advancement of the work committed to us. I say again, that if the existence of evils in the Society as formerly constituted and conducted, has weakened the confidence of any, the unsparing removal of those evils is a ground for restoring that confidence to those who now administer its affairs.

Some have said, We wait to see what you do; and if we find that you do any thing of importance, we intend to assist you. But how can we do any thing of importance, unless we are first aided by the public: we cannot embark in great concerns at our own cost, especially after having discharged, without any assistance from the public, the immense debt that had been previously contracted. Let us meet with encouragement to act, and we will do our utmost to approve ourselves

worthy of the confidence reposed in us.

But, after all, it is not fair to say that little has been done. If there had been but one truly and savingly converted, it ought not to be called little; since one soul is of more value than the whole world. But is it little to have accomplished the translation of the New Testament into pure biblical Hebrew? No man would say so, who knew what efforts have been necessary to effect it. It is, in truth, a great national work, an honour to our country: and it has laid the foundation of all that we hope hereafter to behold in the conversion of thousands and myriads by means of it. At this very hour it is producing a spirit of inquiry among the Jews upon the continent to a great extent: and we trust that the new edition of it which we are about to issue from the press, will give a very effectual answer to this objection.

A fourth objection is, that *there is work enough for us to do among the Gentiles*. There is; and I rejoice that God has stirred up the hearts of his people to consider their case, and to send to them the light of his truth: and so far am I from grudging the exertions of Christians for the Gentiles, that I pray God they may be increased an hundred fold. But still we must not on that account neglect the Jews: for the Jews have, in reality, a prior claim. God has expressly said, that his salvation is sent *to the Jew*

first, and next to the Gentile ; and those who were first commissioned to preach it, were to preach it *beginning at Jerusalem*. The Jews have a claim upon us, which none of the Gentiles have. Who were the first in God's estimation ? The Jews. Who were they who composed and delivered to us the lively oracles ? Jews. Who was the Saviour of the world himself ? A Jew. Who were they who first sought the salvation of the Gentile world, and even laid down their lives for us ? Jews. Say then whether the Jews have not a claim on *us* ? But see what St. Paul has said in Rom. xi. 30, 31. "As ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed; that through your mercy they also may obtain mercy." The meaning of this passage is briefly this: "God made the Jews the depositories of his word for us; and he now makes us the depositories of his word for them. We came to the enjoyment of this blessing through their unbelief: but they are to be restored to the enjoyment of it through the mercy vouchsafed to us:" and God expects that we should improve our mercies for their good.* *This there-*

fore is our bounden duty: and if we neglect to do it, we do not answer the end for which our present mercies are vouchsafed unto us. Now what would any of you, who, if ye had committed a sum of money to his steward to lay out for the benefit of some distressed Jews, say to him, if he withheld it all from the Jews, and spent it on himself? Would you commend him as a just steward? Would you not rather regard him as a thief and a robber? What then will God think of you, if, when he has committed the blessing of salvation to you for the benefit of the Jews, you withhold it from them, and leave them to perish for the want of it? Truly, it is no good account that you will give of yourselves to him. I do not mean to say that you can with innocence withhold the light from any: for you are not to put your light under a bushel, but to set it on a candlestick, that it may give light to all who are within the sphere of its influence: but this I must again say, that your *first* obligations are to the Jews, to make them partakers of the richness of their own olive, from which, for your sakes, they have been broken off.

I will notice only one more objection, and that is, that because we have reduced our expenditure to our income, *our income is equal to our necessities*. But this is far enough from being true. We have retrenched in every thing to the utmost of our power: and we hope in one or

* Mr. S here noticed some apparent discrepancy between the original *as it is pointed*; and the version given to it by the translators; and pledged himself to vindicate our present translation to the satisfaction of all, in a future number of the Jewish Expositor.

two things to be able to effect a yet further retrenchment: but I beg leave to assure you, and the public at large, that there are many great and important objects which we are compelled to decline for want of funds to meet them. You have just heard from the Secretary the urgent and pressing entreaties of that great and good man, Leander Von Ess, (so justly called upon the Continent, Luther the second,) to take under our care two pious Jews, who are desirous of embracing Christianity, and of devoting themselves to the study of it in order to qualify themselves for future usefulness in disseminating its blessed truths. And you have heard the answer of the Committee just sent to this great and good man, that "though we wish them well, our funds do not admit of our rendering them any assistance." What a heart-rending thing is this; that to entreaties in behalf of persons *so recommended*, we should be constrained to return *such an answer*, because we dare not to run ourselves in debt, or to contract obligations which we are not able to fulfil! And I

am expecting that many, many such applications will soon be made to us from the Continent, where our name begins to be known, and where some of our friends together with a converted Jew are now gone (but not at the Society's expense,) to enquire into the state of the Jews, and to circulate the Hebrew Testament among them. I beg leave to assure you also, that there are other most important measures which we conceive would be of the greatest utility, if we could carry them into execution: but we must suspend them till your liberality shall enable us to proceed with them. That time I trust is now speedily arriving; and I hope that what you shall do in this opulent city, will be a pattern for Christians in every part of the empire.

I feel persuaded that the members of the Church of England will shew themselves not unworthy of the cause they have undertaken, and that they will now arise as one man to redeem the pledge given in their behalf, and never desist from their labours till they shall see Jerusalem a praise in the earth.

CONTRIBUTIONS TO THE LONDON SOCIETY.

AUXILIARIES.

Edinburgh Female, by Mrs. Paterson	20	0	0
Huddersfield Ladies', by Mrs. John Coates, Treasurer, Half Year's Contribution.....	20	16	6
Knaresborough, by Mrs. Joshua Dixon	23	6	1
Leeds Ladies', ditto	200	0	0
Shrewsbury, by Mr. Robert Gray	2	8	3

Norfolk and Norwich Auxiliary,

Collection at St. Andrew's Hall.....	21	7	7
Ditto at St. Lawrence, by Rev. W. Marsh and Rev. C. Simeon	17	17	5
Do. at St. George's, Colegate, by the Rev. C. S. Hawtrey.....	10	3	5

Donations. Ann. Subs.

Rt. Rev. Lord Bishop, <i>President</i> ..		2	2	0
Alderson, Rev. S.	21	0	0	
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Bevan, Rev. F.			1	1 0
Bickersteth, Rev. E.	1	1	0	
Bignold, J. C. Esq.	1	1	0	
Bingle, Rev. J.			0	10 6
Bolton, Rev. J. M.	1	0	0	
Brook, Mr. Jas.	1	0	0	
Carver, Rev. Jas.			1	1 0
Cooper, Mr. E.	5	0	0	
Cubitt, Rev. J.			1	1 0
Day, Rev. Edw.			1	1 0
Drake, Mr. by Rev. W. Jarvis	0	5	0	
Edwards, Rev. E.			1	1 0
Girdlestone, Rev. H.			1	1 0
Green, Mr. R.	1	0	0	
Grenside, Rev. Mr.			2	2 0
Grigson, Rev. W.	1	1	0	
Hare, Rev. H. I. <i>V. P.</i>	21	0	0	3 3 0
Hare, Fred. Esq. <i>V. P.</i>	5	0	0	2 2 0
J. D. by Rev. W. Jarvis	1	0	0	
Jones, Mr. W. by ditto	1	0	0	
Jones, Mr. Samuel, by ditto	1	0	0	
Johnson, Rev. P.			0	10 6
Friend, by ditto	0	10	6	
Kett, G. S. Esq. <i>V. P.</i>	21	0	0	5 5 0
L'Oste, Rev. Mr.			1	1 0
Mines, Mr.			1	1 0
Mitchell, Rev. W.	10	10	0	
Nosworthy, Mr.			1	1 0
Parkinson, Mr. W.	2	2	0	
Parkinson, Mr. Samuel	2	2	0	
Papillon, Rev. W.	5	0	0	
Rippingall, Rev. J. S.	1	1	0	
Sharpe, Rev. W.			0	10 6
Squire, R. D. Esq.			1	1 0
Servant, Rev. C. D. Brereton	0	5	0	
Tacey, Rev. H.			2	2 0
Walne, Rev. J. R.			0	10 6
Wall, Rev. Mr.			1	1 0

Hebrew Testament Fund.

Anonymous	1	0	0
Bevan, Rev. F.	5	5	0
Brereton, Rev. C. D.	1	0	0
Cole, Rev. Jas.	1	1	0
Friend to Zion	5	0	0
Grenside, Rev. Mr.	1	0	0
Gurney, J. J.	21	0	0
Hancock, Rev. T. W.	2	2	0
Jarvis, Rev. W.	1	1	0

Kett, G. S. Esq. <i>V. P.</i>	3	3	0
Seppings, Mr.	1	0	0
Stranger	1	0	0
Stannard, Rev. C.	1	0	0
Sharpe, Rev. W.	0	10	6

LADIES' BRANCH ASSOCIATION.

General Fund.

Bathurst, Miss C.				1	1	0
Baker, Miss	1	0	0			
Gurney, Miss	5	0	0	1	1	0
Hare, Mrs.	1	1	0			
Rolf, Mrs.				1	0	0

Hebrew Testament Fund.

Day, Mrs. E.	1	0	0
Johnson, Miss H.	1	1	0
Seppings, Mrs.	1	0	0

PENNY SOCIETIES.

Helston Ladies' - - by Miss E. F. Trevenen.....	9	4	8
Tamworth - - - by Rev. F. Blicke, (half yearly)....	5	8	6
Shaftsbury - - - by Mr. Jesse Upjohn, ditto	2	14	7

The sum of £4. 6s. 9d. mentioned in the 9th Report of this Society as sent from Shaftsbury by Miss Atkins, was collected and remitted by Mr. Jesse Upjohn.

HEBREW TESTAMENT.

West Renfrewshire, Greenock, and Port Glasgow Bible Society, by Rev. John Scott, D. D.....	20	0	0
Edinburgh Bible Society, by Mr. C. Anderson, Secretary (4th Donation)	200	0	0
James Brown, Esq. St. Albans	10	0	0
Right Hon. Lady Sherborne	10	0	0
Hon. Miss Dutton	2	0	0

BENEFACTIONS AND DONATIONS.

W. C. Hogan, Esq. Dublin, (Annual) for 1817.....	50	0	0
Friends at Rothesay, (N. B.) by Rev. John Scott, D. D.	2	0	0
Sir H. Etherington, Bart. Hull	5	5	0
Mrs. E. Cook ditto	5	5	0
Seighford Sunday School, by Hoares and Co.	3	3	0
Miss Munro, by Mrs. W. M. Forster	5	0	0
A Clergyman, by Hon. Miss Dutton	0	10	6
A Layman	1	0	0
Penny Subscriptions ditto	6	8	6

CONGREGATIONAL COLLECTIONS.

Knaresborough, Rev. — Cheap, after a Sermon by the Rev. W. Marsh.....	14	12	7
Shrewsbury, St. Chad's, after a Sermon by the Rev. C. Simeon	27	11	9
Huddersfield, Rev. John Coates, Vicar, after a Sermon by do.	42	2	10
Sheffield, Rev. Thomas Sutton, Vicar, after a Sermon by do.	27	5	3
Hull, St. John's Church, Rev. T. Dikes, after a Sermon by the Rev. W. Marsh	27	6	0
Bradford, after Sermons by Rev. C. S. Hawtreay,			
Parish Church, Rev. H. Heap, Vicar	21	19	2½
Horton Chapel, Rev. S. Redhead, Minister..	6	14	0
Christ Church, Rev. Mr. Morgan, Minister .	7	11	7
Public Meeting	4	0	0

40 4 9½

Deduct incidental expences for advertising,
Collections and Public Meeting

5 16 9½

34 8 0



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